Mr. G. Sankaranarayana Iyer (*Shencottah*) represented that at present the pay of Sirkar Devaswom employés was disproportionately low and hence corruption was inevitable in the management of most of them. He prayed that if a trustee could be appointed for each of the important Devaswoms under Government management and if his continuation in office could be made to depend upon the good will of a committee of respectable neighbouring residents, also appointed by the Sirkar, such an arrangement would go a long way towards the removal of the evil now complained of.

Mr. Sattanathan Karayalan (*Shencottah*) also spoke in support.

Reply.—In regard to the supervision of Devaswoms, all that is possible is being done and will be done hereafter. As for the committee, the suggestion will be considered along with the scheme for revision of the padivus in temples and for fixing the charges for purificatory ceremonies referred to in my address.

181. Desirability of not making any innovations in the management of Devaswoms by giving them over to santikars.

Mr. Aiyappan Pillai (*Vaikam*) who was to have spoken on this subject was not present in the Assembly.

Reply.—There is no such proposal under consideration.

182. Lending out of Devaswom funds on interest.

Mr. Padmanabhan Parameswaran and Mr. Narayanan Velayudhan (*Pattanapuram*) suggested that the wealth of temples might be taken out and utilized for purposes which would fetch a profit to Government and that the revenue thereby obtained might be spent for the repair of temples.

Mr. Narayanan Madhavan Karthavu (*Shertallay*) spoke on the desirability of empowering Division Peishkars to lend out Devaswom funds at low interest.

Mr. R. Narayana Pillai (*Ettumanur*) requested that Devaswom funds might be shown separately in the accounts and all surplus Devaswom revenue given out on loan to agriculturists at low interest.

Reply.—If by wealth of temples is meant any immovable property attaching to them, this cannot be alienated for obvious reasons. If, on the other hand, the representation is made about temple jewels,

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they too cannot be interfered with as long as they are not cash. As regards the income from Devaswom properties, these have been incorporated with Sirkar funds and are managed by the Revenue department along with other Sirkar properties. It is against the principle of incorporation to argue that the income of a particular temple alone or the whole of it should be expended on it. In course of time, it is hoped that the income and the expenditure will adjust themselves. As regards the balance, several proposals have now been made and if after meeting such of them as are feasible any surplus remains, the question of investing the same on loans to agriculturists will be considered. In regard to entering Devaswom funds separately in the accounts, there seems to be no objection in doing so, though this also is beset with several difficulties. The matter, however, will receive attention. As for repairs to temples, funds are as a matter of fact allotted every year for such works according to their importance and urgency. Works already begun will be carried out as early as practicable and more taken up as finances permit.

183. Regulation of State charities.

Mr. M. Sivathanu Pillai (*Tovala*) urged that the mangement of Oottupuras should not be taken away from the Tahsildars. As however these officers had several duties to attend to, he suggested that one of the respectable ryots of the locality might be appointed to supervise the arrangements.

Mr. P. Raman Tampi, B. A., M. L., (*Trivandrum*) said that when this subject was brought forward last year the reply was that Government were aware of the abuses connected with the charitable institutions of the State and that the matter would receive every consideration. It was the fashion of anti-reformers to contend that any demand for retrenchment of State expenditure on account of the Oottupuras was tantamount to an attack upon the religious institutions under the management of Government, and accordingly it was necessary to give a clear idea of the relations subsisting between the State on the one hand and the religious foundations and charitable institutions on the other, as also of those subsisting between these two latter themselves. It was Maharajah Martanda Varma to whom the *Vazhi-oottus* or the wayside charity institutions of the State owed their existence. It was on the other hand to a British officer and a

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